

THE ARIZONA MINER.

PUBLISHED EVERY FRIDAY.

T. J. BUTLER.

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SUNDAY MORNING.

THOUGHTS DURING SERVICE.

Too early of course! How provoking! I told Ma just how it would be. I might as well have on a wrapper. For there's not a soul here to see. There! Sue Delaplaine's pew is empty— I declare if it isn't too bad! I know my suit cost more than her's did, And I want to see her look mad. I do think that sexton's too stupid— He's put some one else in our pew— And the girl's dress just kills me; Now what am I going to do, The psalter, and Sue isn't here yet? I don't care, I think it a sin For people to get late to service. Just to make a grand show coming in. Perhaps she's sick, and can't get here. She said she'd a headache last night. How mad she'll be after her fusing! I declare it would serve her just right. Oh, you've got here at last, my dear, have you? Well I don't think you need be so proud Of that bonnet, if Yvot did make it. What a dress!—for a girl in her senses! To go on the street in light blue! And those coat-sleeves, they were them last summer—

Don't doubt, though, that she thinks they're new. Mrs. Gray's polonaise was imported— So dreadful!—a minister's wife. And thinking so much about fashion!— A pretty example of life! The altar's dressed sweetly—I wonder Who sent those white flowers for the font! Some girl whose gone on the assistant— Don't doubt it was Bessie Lamont. Just look at her now, little hummingbird! So devoted—I suppose she don't know That she's bending her head too far over And the ends of her switches all show. What a sight! Mrs. Ward is this morning! That woman will kill me some day. With her horrible lilacs and crimson, Why will these old things look so gay? And there's Jennie Wells with Fred Tracy; She's engaged to him now—horrid thing! Dear me! I'd keep my glove on sometimes, If I did have a solitary ring! How can this girl next to me act so— The way she turns round and stares, And then makes remarks about people! She'd better be saying her prayers. Oh dear, what a dreadful long sermon! He must love to hear himself talk! And it's a terrible now—how provoking— I wanted to have a nice walk. Through at last. Well, it isn't so dreadful After all, for we don't dine till one. How can people say church is poky?— So wicked—I think it's real fun.

INDIAN TRIBES OF ARIZONA.

Selections from the journal of a Clerk at Headquarters, Department of Arizona:

APACHES AND APACHE-MONAHES—MARRIAGE, ETC., ETC.—These Indians are usually monogamous, but polygamy is allowed. Women are eligible at about twelve years old. Wives are treated brutally or well according to the very variable humor of their husbands. Punishment for congenial infidelity is usually a beating with clubs and temporary desertion. An Indian wanting a certain squaw for a wife, repairs to the habitation of her parents and without remark lays down in their presence some article such as one or more buckskins, a gun or some trinket, and goes away; after waiting sufficient time to admit of discussion and decision on the part of the family, he returns. If he finds his property as he left it he takes it away, the answer being understood to be in the negative. If they have taken possession of it, he is at liberty to lead away the squaw as his own. Usually an understanding is arrived at before this ceremony, so that he knows about the value of the present required. He usually propitiates his intended by a few presents, but if she is unwilling he can take her by force. The Indian regards his wife merely as a drudge, and seldom displays any affection; still, in isolated instances, I have observed great devotion.

The average number of children which reach maturity is about four to the family. There is but little apparent difference in the treatment of male and female children, but the former are more highly prized. Funeral ceremonies consist in the cremation of the body, and much hypocritical lamentations on the part of the female relatives. When the ashes are cold they are scattered to the winds by two friends, standing at the head and foot of the pile. When the deceased is a child or comparatively friendless squaw, the pyre is lighted and then deserted, so that bodies are often found half burned. Camp is moved after a death, through fear of an indefinable something. Affectionate remembrances of dead friends are very rare, but are very strong when they occur.

Those who take an interest in spelling schools will doubtless be glad to have an exact and concise explanation of what words are. The New York Graphic furnishes such definition in the following paragraph: "Words are the doors of knowledge, and through them even a child may become a conqueror of the heavens, so as to compute every star and always know where the nadir is, thus obviating the necessity of feeling in scientific society as if he had periscope and wanted to be scathed with a xyster or a yutghian. In many a difficult sea he may sail on a rhumb, as on the rhythymal waves of poetry and rhetoric, where there is never the stertorous breathing of a ponderous vocabulary, but every tone is liquid and harshness sinks into desuetude."

Our announcement that the boys had quit kidding dogs was premature. Every once in a while a frightened cur may be seen flying through the streets with a tin can to his tail, and half a hundred men and boys clapping their hands and yelling like so many wild Indians at a scalp dance. This is dangerous, as well as cruel amusement, and may cause a team or teams to run away one of these days and break somebody's neck.

We hear an order is out placing the Camp Apache Indians all under Agent Clum, and that they may be removed to the vicinity of San Carlos. This is a deserved compliment to that officer, although we have no doubt that some change was absolutely necessary to enable the Interior Department to execute the President's Indian policy.—[Citizen.]

A SCHOOLBOY being asked by the teacher how he should flog him, replied: "If you please, sir, I should like to have it on the Italian system—the heavy stroke upwards, and the down ones light."

The Missouri Constitutional Convention has adopted a section making the term of the Governor four years.

THE FOURTH AT TUCSON.

Mayor Ochoa was president of the day, and acted as marshal in person. A long procession marched through the principal streets containing a car driven by Hank Hewitt, with 38 young ladies representing the States, etc. A detachment of school children followed, bearing a banner inscribed, "Our Free Schools, the Country's Glory." Señor J. P. Garcia delivered an oration in Spanish, Dr. Goodwin read the Declaration in English, and Garcia in Spanish. The Citizens give a full report of the proceedings which closed as follows:

"President Ochoa then introduced Ignacio Bonillas, a young Mexican of about seventeen years, and who has so well learned (within four years) the English language and American history, that in a dignified and clear tone, he delivered the following address in English and in Spanish, and was very lustily cheered by young and old:

"Mr. President, Ladies, Gentlemen and Children: We have met here to-day for the purpose of celebrating the anniversary of the Independence of the United States of America. It is ninety-nine years to-day, since the representatives of the colonies of America declared in Congress assembled at Philadelphia, that all allegiance from that time forward to the government of Great Britain was severed; and that the people of the colonies were free to declare and form such government as to them might seem proper and right. The government of Great Britain resorted to force to compel the colonies to yield obedience to its laws, and a bloody war of eight years ensued, which terminated in the Independence of the American people. The colonies at that time only had a population of about four millions of people, and the territorial limits were confined to the original thirteen States, viz: New Hampshire, Connecticut, Massachusetts, Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia. These States have increased to thirty-seven, or thirty-eight with Colorado which will undoubtedly be in the Union within a few months. There are eight organized Territories besides Colorado, Alaska and the Indian Territory. The eastern portion of our great domain is washed by the Atlantic Ocean and the western by the Pacific. The population has increased to nearly forty millions of people; the sails of our ships whiten every sea and ocean; and the government of the United States stands foremost among the nations of the earth, giving freedom, peace and security to high and low, to rich and poor. Under the ample folds of the stars and stripes, the down-trodden and the oppressed, find an asylum of rest and security where they can come and enjoy equal privileges with the native born. By a system of public education, the poor are given an equal start in the race of life with the rich. The history of the country shows that more than half of the Presidents of the United States were poor boys, who carved out a name and fame by their own energies. While other nations raise large armies and destroy thousands of human lives to give one despotic ruler an advantage over another, we by the silent ballot decide by a majority vote who shall rule us. While other nations shed rivers of blood to place one religious denomination ahead of another, we declare and maintain the right of every human being to worship God according to the dictates of his own conscience.

Many of us assembled here to-day were born under the flag of a sister republic, and while we rejoice over the liberties we have obtained in the land of our adoption, we still do not deny the love the land that gave us birth. Though our native land has been subjected to fire and sword, still we do not forget that noble patriots have fought and died that Mexico might be free. We are encouraged to believe that under the present wise and patriotic ruler, Mexico will soon take her place beside the great republic of the United States and become a home for the oppressed, and for all who love liberty, equality and peace. Although we are Mexicans by birth and love our native land, still we are Americans by adoption, and as we love and revere the land that gave us birth, so we do the land of our adoption, and we will twine the garlands of our affection around the hallowed Fourth of July that gave birth to the American Independence, as also the Sixteenth of September, a day which marks the Independence of Mexico from the crown of Spain; and may the two republics go on, hand in hand with brotherly unity in the march of prosperity, and may the purity and freedom of their governments become beacon lights to lead all other nations from tyranny and despotism to liberty and equality.

I hope that my young friends will fully appreciate the privileges they enjoy by living in this free and enlightened Republic; and I hope they will be stimulated to become honest, industrious citizens, keeping away from bad company, and above all things abstaining from the use of intoxicating drinks, for by so doing you may all become good and useful men and women.

To the citizens of Tucson who have so generally contributed to this celebration, in behalf of the children, I return my sincere thanks, assuring them that if we do not grow up and become useful and patriotic citizens, it will not be their fault. And to all I return my thanks for the kind attention you have paid me.

"Yes, you may come again next Sunday evening, Horace, dear, but—" and she hesitated. "What is it, darling? Have I given you pain?" he asked, as she still remained silent. "You didn't mean to, I am sure," she responded; "but next time don't wear one of those collars with the points turning outward; they scratch so."—[Utica Herald.]

JUDGE NYE requires every person applying for naturalization papers to read the Constitution of the United States, and of this State, before he will grant the papers. The Judge's head is very level no that point. A man ought to know what he is swearing to, but half the swearers do not.—[Oakland Cal. Transcript.]

A CRACK SHOT.—Dr. E. H. Pardee, of Oakland Cal. is probably the best rifle shot in that State. The other day he fired ten shots at a target 220 yards, and put the whole ten bullets so near the centre that they only measured in the aggregate 4 1/2 inches, or half an inch to the shot. He shot, of course, with a dead rest.

CAMP APACHE AFFAIRS.

Having published a letter from Camp Apache, some time ago, on the Indian question from the military side of the controversy, we now copy a reply from the Citizen, written by Mr. Jenkins, who seems to represent the Indian agent interest:

WHITE MOUNTAIN INDIAN RESERVATION, CAMP APACHE, ARIZONA, June 23, 1875.
 Editor Citizen:—Allow me through the columns of your paper to answer a communication which appeared in the ARIZONA MINER of the 4th inst., signed "P," in which my name appears in rather a questionable connection, and to make a statement of facts relative to affairs at this agency.

"P" is correct in supposing that the count of Indians on April 19th, was not a general count. It was not intended to be. It was a count of all able-bodied male Indians, and the number present was 334. The error of your correspondent relative to the general count was simply as to its date. On April 20, a general count was intended to have been made by Agent Clum, but owing to the assurance of Capt. Ogilby to him that he (Ogilby) would count the Indians at the usual time and place (i.e. immediately after guard mount at the military post), it took every man he had at the post, the Indians were advised to leave their women and children in their camps, inasmuch as a collision was inevitable, if he kept his word. The Indians assembled on the morning of the 20th at the agency notwithstanding, as they related, they had been told by early visitors in their camps that they would be forced by the soldiers to the count at the post if they did not come. Even those employed by the military to do their fighting (called on paper Apache scouts), stopped the agent on his way to breakfast to inquire if they too should remain at the agency to be counted. He said "no, you are soldiers, go to the post. The Captain will count his soldiers and I will count my Indians; that is right." And so they went. After guard mount they beat up the drums and called to the Indians from across the river. The military interpreter rode over to harangue the Indians, but subsided immediately at the gesture and word of the Agent.

After listening their drums till 10 o'clock, all demonstrations by the military ceased, and the Apaches for the first time since Gen. Crook came here, withstood successfully military power. And why? Not because they were opposed for the first time to white soldiers a one, (for they knew too well the Apache soldiers were in sympathy with them), nor because they failed to comprehend the orders of the military, were they suffered to go unpunished because of supposed ignorance. It was because they had confidence in Agent Clum as an honest man and friend, and their own proper superior, and especially because the military did not dare to oppose his authority. They were then placed in line and the number was the same as the day previous. On the 30th of April, the general count was held when the total number present was 1785, "the number" said by "P," to have been preserved in such beautiful and exact likeness which was obtained already in the general count held at the post March 31, and handed over by Rev. J. M. Micky with other papers," to me. On that day no Indians were counted at the post. No count was attempted to be held there. Neither did the agent or any of his employees tell the Indians not to go, or prevent their going. The Indian soldiers were present and no one on either reservation opposed the count. Is it strange then that the count should have equalled the one preceding it? Undoubtedly the military consider their count correct. Is it strange that any one person should be as able to count as correctly as they?

Mr. Micky, as is well known, never made a count of the Indians on this reserve, and the small torn pass-book and two scraps of paper that he turned over to me as his "accounts," will defy the attempts of any clerk to arrive at an intelligent and certain comprehension of their intended meaning.

For the satisfaction of the settlers near this reserve, it is my duty to publicly deny the charge of "P," that these Indians "are allowed to roam at large." Since April 15, the Indians have been obliged to assemble for a general count every ten days instead of once a month as when counted by the military. The men are counted every fifth day. No passes are given for more than ten days, i.e. from one general count or ration day to the next. No passes are given to Indians to leave the reserve. There need be no apprehension of molestation by these Indians on the part of any lawful settlers while they are counted or accounted for every five days. Some have deserted the reserve except five Tonto captives who fled to the mountains in the night, frightened by the military interpreter who rushed into their camp and discharged his revolver for reasons which need not be stated here, and if stated would not help the interpreter.

The Indians of this reserve have large farms under cultivation on the Carrizo and the Decibeecho, that flow into Salt river, the "Too-dar-lashee" or Torrent creek, that empties into Black river and in "Toon-des-Tosie," or valley of many canyons, where crops may be raised without irrigation. They also have very considerable farms on the two forks of White river where they have been assisted by the agency employees in making their ditches and dams and in plowing. The Indians state that they have much more land under cultivation than ever before. Nine-t